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SERMON

PREACHED ON
SUNDAY, FEBRUARY the 23d, 1794.

BY
Jeremiah Joyce, K.
Twenty-three Weeks a close Prisoner in the Tower of LONDON,

TO WHICH IS ADDED
AN APPENDIX,
CONTAINING AN
ACCOUNT OF THE AUTHOR'S ARREST
FOR
"TREASONABLE PRACTICES;"
His Examination before
His Majesty's most honourable Privy Council;
HIS COMMITMENT TO THE
TOWER,
AND
SUBSEQUENT TREATMENT.

Ita cuique eveniat, ut de republica meruit.——CICERO.

London:

PRINTED FOR THE AUTHOR, AND SOLD BY J. RIDGWAY,
YORK STREET; H. D. SYMONDS, PATER-NOSTER-ROW;
AND D. HOLT, NEWARK. 1794.

[Price 1s. 6d.]

SERMON

PREACHED ON
SUNDAY FEBRUARY 14 1864

At
St. Andrew's Church

London, on the occasion of the Anniversary of the Birth of the late
Rev. John Henry Newman

AN APPENDIX

CONTAINING

A LIST OF THE NAMES OF THE

AND

OF TREASONABLE PRACTICES

IN THE

OF THE

OF THE

TOWER

AND

SUBJECTING THEMSELVES

TO THE

LONDON:

PRINTED FOR THE AUTHOR, AND SOLD BY, THE
YORK STREET, N. O. LONDON, TATE & CO. LTD.
AND D. HOGG, NEWARK, 1864.

[PUBLISHED]

P R E F A C E.

THE following Sermon has none of those merits which can render it deserving of public attention; it was very hastily composed, and preached without the most distant view to publication. The circumstances of my own arrest, and imprisonment, are the only motives which have induced me to draw any share of the public notice to myself. Perhaps the situation in which I now stand may apologize, in some degree, for a publication, which, under any other circumstances,

stances, would never have been sent to the press.

The duties of a preacher I was seldom called to perform, and having but little leisure upon my hands, I was accustomed, on such occasions, to deliver the sermons I had by me, rather than employ myself in writing new ones.

Being desired to supply the place of my much esteemed friend Mr. Jervis, I determined upon delivering a discourse which might, in some measure, be suitable to the times.—Every person must have observed, that amidst the important discussions of the day, the evidences of the Christian religion are neglected, and that among every description of persons, it appears to be growing into fashion to treat the pretensions of Christ,

to

to the character of a *divine law-giver*, as undeserving of a deliberate examination.

The sentiments of wise and reflecting men ought, at all times, to be listened to with attention, and considered with impartiality. Of this description there are many, who willingly admit the existence of such a person as Jesus Christ, who pay high respect to his virtues, and who reverence the energy and benevolence of the talents which he displayed; but they will allow him no claim to the character of an inspired prophet. They consider him as having been a great reformer of the corruptions of the age in which he lived; as having employed all his powers to enlighten an ignorant, and, in many respects, an infatuated people, and as cheerfully submitting to a cruel

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death,

death, rather than abandon the principles he had been promulgating.

To these opinions, as far as they go, every Christian will give his assent; but they farther add, that the evidences for the divine mission of Christ, carry with them such conviction as cannot easily be resisted, if examined with impartiality. They regard him as one commissioned, not only to *reform* the world, but whose principal business it was to declare the existence of a future state, and that, in order to give effect to his preaching, he was endowed with miraculous powers, and the gift of fore-knowledge, by the exercise of which, he might demonstrate to mankind the authenticity of his mission.

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The Christian doctrine, then, if it be founded in truth, must be of infinite importance to the human species, and may justify every attempt to illustrate its nature, and explain the evidences upon which it is believed : and although it is impossible in a single discourse to enter at *large* into the reasons of our faith, yet it is easy to select particular branches of the subject, which are well adapted to popular discussion. Such is the inquiry into the title which Christ has to the claim of *inspiration* from the *prophecies* which he delivered,

The particular prediction which stands at the head of this sermon, is well calculated for that purpose, and, at the same time, affords a favorable opportunity of holding up the conduct of our Lord, as worthy of imitation to persons
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of every age, who may be called to suffer for the cause of truth.

To derive the full benefit of his example, he must be considered as one, subject to the same wants, and endowed with the same feelings and passions with ourselves. In his exertions, and sufferings, we must regard him as the promulgator of certain doctrines, which he conceived essential to the happiness of mankind, and as having attacked with boldness and energy, every corruption which opposed the establishment of those doctrines. We must view him contending against the exertions of *power*, by the more powerful weapons of *reason* and *truth*; and after having employed every effort for the advancement of human happiness, fell a sacrifice to the treachery of one of his own associates.

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In each of these situations the pattern of Christ may afford useful instruction to all his followers. His zeal and fidelity in public life ;—his attachment to his friends ;—his forbearance towards his enemies ;—and his universal benevolence and philanthropy may challenge the minutest attention.

The history of Jesus Christ is more especially interesting in seasons of danger and peril. The contemplation of his fortitude in suffering, has inspired the martyr with joy, while languishing in his cell, or expiring at the stake. The recollection of his patient resignation has infused the same temper into many an humble disciple when suffering in a similar cause.—At the period when the following discourse was delivered, the aspect of the times rendered it not altogether

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ther improbable, that the zeal and fortitude of the friends to freedom, and to truth, might soon be brought to the test.

For without alluding to that eagerness which persons of certain descriptions have manifested in suppressing the spirit of free inquiry, once the boast of Englishmen; or to the severe and even unexampled punishments which have been inflicted upon those who have dared to exercise it as their *right*, there were reasons sufficiently strong to awaken the serious deliberation of every human being.

The general state of Europe and its dependencies;—the alarming and calamitous war into which most of its powers had involved themselves;—a war
which

which has for its object, not the conquest of one particular province, or a single kingdom, but the total subjugation of the *human mind*, appeared to multitudes, as to myself, pregnant with the most momentous events.

In such circumstances the *feeblest* exertions in support of the cause of virtue may not be without their effect. The well-meant endeavours of every individual may be serviceable at a crisis so awful as that which we may be called to contemplate,

To the benefit of my fellow-citizens have all my *public* exertions been directed; their benefit, and not my own popularity, or aggrandizement, have been the motives that have influenced me to encounter difficulties, and to submit to

considerable hardships : and now under the impression of an indictment *found* against me for HIGH TREASON, I can review my past conduct with tranquillity, and even with satisfaction. I can recollect no *political* effort of my life which can create in my breast one moment's uneasiness : not one, which, in the sincerity of my soul, I do not approve. The exertions of active life afford no small consolation, in the gloomy solitude of a prison. The pleasure of having endeavoured to live for one's country, no reverse of circumstances can ever obliterate. In humble submission, therefore, to the will of the Governor of the universe, I wait the event of an approaching public trial at the bar of my country.

To my COUNTRY, and to HEAVEN,
 I appeal with confidence, demanding of
 the *one*, impartial justice only ; and rely-
 ing upon the *other* for every needful sup-
 port. Whether *Life*, or *Death* be before
 me, in either case, I doubt not, but that
 the event will be beneficial to the world.
 For *this*, and not for myself alone, I re-
 ceived my original existence ; to this end
 I have endeavoured to live ; and for the
 sake of this, I hope, if called upon, I
 can cheerfully lay down my life.

O^ct. 23, 1794,
 Being the twenty-third Week of
 my *close* imprisonment
 in the TOWER of LONDON.

A SER-

To my Country, and to Heaven,
 I appeal with confidence, demanding of
 the one, impartial justice only; and rely-
 ing upon the other for every needful sup-
 port. Whether Life, or Death be before
 me, indifferent, I doubt not, but that
 the event will be beneficial to the world.
 For me, and not for myself alone, I re-
 ceived my original existence; to this end
 I have endeavoured to live; and for the
 sake of this, I hope, if called upon, I
 can cheerfully lay down my life.

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S E R M O N.

MARK xiv. 27.

ALL YE SHALL BE OFFENDED BECAUSE OF
ME THIS NIGHT.

MANY persons of considerable eminence in the Literary World have contended, that the evidence for Christianity founded on *Prophecy* is the only infallible criterion by which we may judge of its divine original. If, indeed, we were limited to one species of evidence only, it should seem that either the accomplishment of predictions clearly and accurately stated, or the demonstrative nature of miraculous powers, would be abundantly

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dantly sufficient to satisfy the most scrupulous inquirers after truth.

It is however of no small importance that, on a subject of such moment, and so generally interesting, the species of evidence should be various and adapted to different capacities. There are some persons who would more readily be convinced of the divine mission of Christ from the *miraculous* gifts by which he was commissioned to make known the powers and perfections of his Almighty Father. Others, by an accurate acquaintance with the Scriptures, would be able to estimate the character of Jesus from the *predictions* of the Old Testament, which foretold the advent of a suffering Messiah; and by comparing these prophecies with the history of the despised Nazarene, as recorded by the Evangelists, would be satisfied that he was indeed the Christ, the Saviour of men. And there may be some who, resisting both the former species of evidence, will, nevertheless,

theless, see sufficient cause to believe in the divine mission of Jesus from the accurate accomplishment of those *prophecies*, concerning himself, which he occasionally delivered during his ministry, and which were regularly verified by his sufferings and death.

Without attempting to form an estimate of the comparative excellence of these different kinds of evidence, we intend in this discourse,

FIRST.—To shew that the knowledge of futurity belongs to GOD alone, and is communicated by him to his servants for special purposes.

SECONDLY.—We shall direct your attention to the particular prediction of Christ recorded in the text.—“ *All ye shall be offended because of me this night.* ”—And then,

THIRDLY, Conclude with some inferences suitable to our subject, and adapted to the times in which we live.

I. We are to shew that the knowledge of futurity belongs to GOD alone, and is communicated by him to his servants for special purposes.

In the Scriptures GOD is emphatically styled the “ *God of knowledge.*” He possesses every species of knowledge; he comprehends the nature of all things, whence they are derived, and the purposes for which they are introduced into the respective places they hold in creation.

Had not the Creator understood every possible circumstance relating to his works, or in other words, had he not possessed the most perfect and unlimited foreknowledge, there could never have existed that harmony and uniformity which
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are every where displayed in the vast system of nature.

This position may be illustrated by circumstances which are familiar to daily observation. Does the mechanic begin to form his machine without first understanding the effects it is intended to produce? If he did not comprehend the purposes for which it was designed, how could he discern the causes necessary to its existence? He must not only know all the various parts which will make up the whole piece, but must perfectly understand their exact proportions. He will also foresee, and provide for the principal defects to which his machine may, in the course of time, be liable, and, by a proper division and arrangement of its several parts, so construct it, that it may be repaired at the least expence of time and labour. And if his operations be tolerably perfect, he will set such a limit to his labour, as shall enable him to effect in a given work, the greatest advantages

tages with the fewest inconveniences. To attain, however, this degree of excellence, it is evident that he must possess fore-knowledge in a limited degree, which, when considered *universally*, constitutes an attribute of Jehovah.

That the works of the Almighty are perfect is a position which, we apprehend, few will hesitate to admit; at any rate we have the testimony of the wisest among the human race, of those who have paid the most attention in investigating the order of nature when we affirm, in the language of Scripture, "*That not one of the works of the most High God faileth.*" They all answer the designs for which they were created, and consequently were created in wisdom, and directed by the most perfect Prescience. Did we accustom ourselves to study Nature as it is, we should readily admit that these assertions are just.

When,

When, for instance, we consider that the glorious luminary the sun, with all its amazing splendor, could have afforded but few enjoyments to the inhabitants of the earth without an atmosphere to reflect and disperse his rays, we naturally conclude that the Power which called the *one* into existence, fore-saw the necessity of the *other* to render it beneficial in the highest degree. Again, how could man have existed in this atmosphere, had not his Maker planted *within* him certain powers which should balance the pressure that is *without*? To what purpose would the eye have been so delicately formed had not the particles of light been small beyond all finite conception? Or the ear so curiously adapted to receive impressions from external objects without the air as a proper medium to convey sound? Such methods of reasoning will carry along with them abundant conviction, that “*GOD is a God of knowledge,*” and that his knowledge extends to the future, as well as the present and the past.

past. Did he not possess this species of knowledge, what dependance could his creatures have that the seeming disorders which are permitted to take place in his creation would not terminate in the destruction of every thing great and excellent? But relying on the Prescience of the Deity, we may rest satisfied that for every deviation, or apparent deviation from what we call right, he has provided an adequate remedy, and that out of partial evil he will bring forth general happiness. We are, indeed, happy that we have this solid foundation on which we may rest; in Isaiah xliv, and 7th verse, GOD is represented as saying, “ *I am the first and the last, and besides me there is no GOD, I set in order the things that are coming, and that shall come.*” And in the xlvth chapter—“ *I am GOD, and there is none like me, declaring the end from the beginning, and from ancient times, things that are not yet done, saying, my council shall stand, and I will do all my pleasure.*” This language is appli-

applicable to him only who is infinite in all his attributes ; he sees the end from the beginning, he therefore knows the means which are best adapted to the accomplishment of his own designs, and hence he says, “ *My council shall stand, I will do all my pleasure,*”

We infer, then, that God possesses fore-knowledge in the most unlimited and universal sense ; and although it belongs to him alone thus comprehensively, yet by consulting the Scriptures we shall find, that on proper occasions he has communicated of this spirit to such of his servants as have been commissioned to declare his will to the inhabitants of the world,

The spirit of prophecy, which is but the gift of Prescience, has ever been esteemed one of the criteria by which men may distinguish between the person who assumes to himself the character of a Prophet, and him who is really a ser-

vant of Jehovah. Thus in Deuteronomy, xviiith chapter, the character is precisely drawn.—“ *When a prophet speaks in the name of the Lord, if the thing follow not, nor come to pass, that is the thing the Lord has not spoken.*” Here, then, is a rule laid down to determine what credit is due to any person assuming the prophetic character; if the thing that he proposes *follow not*, he has no claim to our confidence.

Whoever, therefore, undertakes to foretell the hidden events of futurity without inspiration from above, is but a deceiver; he arrogates to himself the prerogative of God, and having no means by which he may support his pretensions, will finally meet with the contempt due to his folly.

It ought not, however, to pass entirely unnoticed, that a strong mind, long accustomed to observation and reflection, may perceive, in many instances, the
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connection of cause and effect, and by hazarding his conjectures, acquire to himself, in some measure, a reputation for foresight. Or a person much conversant in the Scriptures of the Old and New Testament may explain certain predictions contained in those writings; and *events* may prove his explanation accurate, but this is very different from that fore-knowledge which distinguishes the servants of God. Of the former, every person may acquire to himself more, or less according to his intellectual endowments; but the latter is only the gift of God for particular and special purposes. Whence it should seem, that the fore-knowledge of Moses and the Prophets under the Old Dispensation, and of Christ and the Apostles under the New, extended only to the immediate objects of their mission, that it neither related to *all* things, nor extended to *all* times. Indeed our Lord has assured us in the most positive terms, that in one instance,

at least, his Prescience was limited. It is sufficient, however, for us to know, that as far as concerned his mission, he was abundantly qualified with all knowledge.

II. We shall direct your attention to that particular prediction recorded in the text. “ *All ye shall be offended because of me this night.*”

It has already been observed, that occasions frequently arise in which persons of understanding and reflection are enabled to judge of future events from the due consideration of circumstances that are present, or past. But in such cases there are known rules of judging, rules which are common to all, though understood only by those who are habituated to diligent observation.

To illustrate our meaning by a very familiar case ;—of two persons in similar situations, the *one* shall, from the temperature

perature and pressure of the atmosphere in the morning, be able very accurately to ascertain what will be the state of the weather through the day; while the *other*, inattentive to the laws and operations of nature, can pretend to nothing farther than conjecture. Knowledge, however, of this kind depends not on the *future* but is built on *past experience*.

The prediction of Christ which is now under our consideration, is of a very different nature, and the event foretold was *contrary* to expectation. The history of human nature will, it is true, furnish examples enough of a man being deserted by his dearest connections in the hour of danger, nor is it silent of the treachery of pretended friends.

But it seems to have been reserved for the historians of the New Testament, to record the fact, that of twelve persons under singular obligations of gratitude, eleven of whom were, without doubt,
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real and true friends, not one should remain faithful to his trust.

The circumstances of the case will merit some consideration. It was at the last social meeting between Christ and his twelve disciples, that he took occasion to announce to them that his dissolution was at hand. To all except Judas the event appears to have been unexpected, and even the traitor, till the declaration of Christ, had probably no idea that his treachery would terminate in the death of him whom he was to deliver into the hands of the Jews. The prediction of so speedy an end, and of the villainy of one of the chosen few, seems to have outraged the feelings of those who heard it, who were rather waiting for the triumph of the Messiah, than looking for his crucifixion. Their sorrow and anxiety, however, leave us no room to doubt that they paid proper attention to the assertions of their Lord, when, in that solemn moment, he assured them,

them, that he was about to be betrayed by *one*, and deserted by *all* those whom he had selected for the participation of his peculiar esteem and friendship. And it may easily be imagined that Peter would not be singular in refusing his assent to circumstances so improbable. It is more difficult to conceive of any person who should not, in a similar situation, have exclaimed, “ *though all these*
“ *be offended because of thee, yet will I*
“ *never be offended.*” The language was expressive of a mind indignant at the idea of base ingratitude, and alive to sentiments of affection in remembrance of the many instances of past kindness. And one may naturally suppose that but few persons, who have not abandoned every claim to integrity, could endure to be told, that they would desert a friend and benefactor in his distress ; much less could they believe, that, to desertion would be added the aggravating circumstances of denying that they had ever known him. Yet such was the prophetic

tic warning of Christ, that before the dawn of another day Judas would betray, —Peter deny,—and the remaining ten abandon him to the malice of his enemies. No human foresight could have predicted so many improbable events, which we find were accurately verified by succeeding facts,

The events themselves were not only improbable, but concurrent circumstances would render their accomplishment almost impossible.

The very prediction which had been announced to them, might, one should have expected, have put them into the posture of defence, and fortified their minds against such treachery. The short interval of only a few hours between the prediction and its fulfilment, and the continued presence of Christ with his disciples, are reasons why it is not likely that they would so far forget their duty as to abandon their friend and instructor in

in the trying moment of danger. Notwithstanding which, we find Judas, who had been bribed as a *spy* and *informer*, acted the part worthy of his character; Peter did deny all knowledge of the person whom he had engaged to defend; and the rest retired from the scene of action, leaving the whole weight of suffering to fall on the head of Christ.

Did no friendly thought remind them, as they fled from the sorrows of their friend, that they were deserting one, who had formed their minds to virtue by his instructions; who had often supplied their wants by his power, and soothed their troubled breasts in affliction?—Did no secret monitor bring to their recollection the declarations of the preceding evening?—Could they see, without emotions of self-reproach, their Lord led to a *mock* trial (for in all ages there have been mock trials) without any one to attend him save Peter, distracted between the shame which he felt at the idea of forsak-

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ing his Lord, and the dread of encountering the face of danger?—Of all those whom he had benefited none were to be found, except a few of what it is customary to call the weaker sex, who had courage to attend him in his last scenes. Hence the prediction in the text, in itself so improbable, and attended by circumstances which rendered its fulfillment almost impossible, was, nevertheless completely accomplished.

III. We shall now conclude with some reflections connected with our subject, and adapted to the times in which we live.

1st. We may hence learn to trust less in ourselves, and to rely more on the power of God to preserve us from the evil of temptation.

When Christ foretold the disgraceful timidity of his disciples, they all, with the exception of Judas, certainly supposed

posed that their virtue and constancy could not fail them. The horror which they felt at the idea of denying or deserting their friend, led them to new professions of their integrity and zeal in his service. But what were their resolutions? To how little did their protestations amount? In the evening they considered themselves secure against the temptations that might assault them. The next morning bore its testimony to the weakness of their hearts, by proclaiming the timidity of their conduct. All the virtues of Jesus—the miracles they had seen him perform—the various benefits they had received at his hands, could not animate their courage in the moment of danger. When persecution looked them in the face, then they sought a retreat from its fury, without any regard to him who must endure its whole weight, and to the support of whose cause they had so lately pledged themselves.

May not danger dismay us also, should we, at any time, be called to the exercise of our fortitude in the cause of truth? Can we promise ourselves that our virtue is sufficiently strong to animate us in the discharge of our known duty, to render us steadfast to our principles when *power* would affright, or *pleasure* allure us from the path of rectitude? If such be our persuasion, let us beware of too great confidence; the example before us ought to impress upon our minds that we also are men and subject to human infirmities. In the hour of security, we may, like the disciples, feel indignant at the thought of treachery to a friend, or the desertion of a good cause; and with Hazael ask, “ *Is thy servant a dog that he should commit this great evil?*” yet, unless our dependance be on a power higher than ourselves, some future period may witness our weakness, and expose our failings, as their’s were also exposed.

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Could we impress upon our hearts, the dangers by which we are surrounded ; frequently bring to recollection the multitudes who have been seduced from the paths of virtue and honor, that once meant as well as any of us ; could we read their history, and learn by how easy steps they have descended to the abyss of vice ; they would furnish lessons of humility, and would infallibly lead us to a firmer reliance on Jehovah, who is alone able to keep us unspotted from the world, and render us instruments for the advancement of human happiness.

2dly. The advantages which Christianity offers ought not hastily to be rejected.

The foregoing discussion deserves attention as a branch of the evidence of our holy religion. If Christ were endowed with that fore-knowledge which the text supposes, it is no light argument that he received his commission
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from Heaven ; that he was indeed the prophet of the most high God, and sent into the world for the most benevolent purposes. And if there be any evidence offered in testimony to the divinity of his mission, its importance may claim of every wise man, a serious, diligent, and impartial examination.

From a variety of causes, which we have no need to enumerate, it should seem that but little attention is paid to the merits of Christianity. We might certainly decide otherwise, were we to form our judgment from the declamations which have been lately pronounced against irreligion and atheism. The energy with which our senators and divines have denounced a great and mighty people, emphatically branding them as "*a nation of Atheists ;*" the mark they have set upon them as men whose designs are avowedly to extirpate from the earth all religion, and as "*despisers of God,*" would lead one to imagine that

here the Christian religion is well understood, and better practised. But when we look around us, as men reasoning on facts as they really are, the state of religion, *even here*, is not so flourishing, nor the mild spirit of its founder so thoroughly imbibed as to justify us in becoming accusers of the brethren.

Is infidelity unknown in this highly favored island? Can London bear her testimony that no avowed atheists tread her streets? Are there none among our British youth who hold religion in scorn? None in more advanced years who reverence it no farther than it will answer some state designs? The true answers to these inquiries will not be very favorable. It is notorious that infidelity is making rapid strides among our countrymen; that the avowal of atheism is no uncommon thing; and that by multitudes Christianity is treated with contempt, or regarded as a mere ally to the state. With confidence, however, it may be asserted, that,

that, in general, the persons who lightly esteem revelation, are those who have never examined it on its own merits.

It remains, then, for us to consider, whether we shall imitate the example of such persons, or whether in justice to ourselves we should not carefully investigate the foundation of Christianity before we boldly reject it as unworthy of God to bestow, and man to receive. We may also be instructed by one, who in an eloquent speech has asserted, that "*he who defends atheism gives absolute* *tion to superstition,*" they are both the offspring of one common parent, *Ignorance*; the *one* professes to believe every contradiction; the *other*, by affecting to believe nothing, gives credit to the greatest of possible absurdities.

Finally. In the view of impending danger the example of Christ should excite us to constancy and firmness.

Perhaps

Perhaps in no point of view does the conduct of our Lord appear to greater advantage than in his last sufferings. The Scriptures will warrant us in supposing that he certainly knew *what death*, and *when* he should die ; yet he finished the work for which he came into the world with dignity and composure. He did not fear what man could do unto him. Knowing that the most dreadful tortures which human wickedness can inflict, are but of short duration, he was steady to his purpose until he had accomplished all his Father's will.

Confident that his end was approaching he warns his disciples of their cowardice ; he prays for their restoration, and seeks in retirement for that support and consolation which the world cannot confer. When on the point of being delivered to the civil power, his language is that of firmness, "*The hour is at hand ;*" he does not shrink from his post. The treachery of a disciple does

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not betray him into expressions of indignation, nor bow him down in despondency. In his last sufferings were mingled every thing that could insult ; every thing that could depress a sensible mind ; yet he was not over anxious that the bitter cup should pass away ; but was contented to suffer the tortures of crucifixion ; in the full persuasion that his death would be of advantage to the cause in which he had embarked, and for the sake of which he was about to lay down his life.

Should it be our lot to suffer, in any respect, for the cause of truth, it will be well for us if we can enjoy the consolation of conscious integrity ; if we have the happiness of knowing that we have been actuated by no sinister motives, but have in all our aims directed our zeal and talents to the advancement of the general good.

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In proportion to the purity of our intentions we may hope for support in the trying hour of adversity. Fortified by such principles, the fear of man will not deter us from our duty ; the discharge of our conscience towards God and our fellow creatures will be our principal concern.

It is not my province to sound the trumpet of alarm : “ *sufficient to the day is the evil thereof.*” One thing, however, is deserving of attention ; that general expectation is looking for times of uncommon importance. In this assertion we are not building upon the conjectures of wild enthusiasm. The opinion that we are drawing near to an eventful period is almost universal.

It may be that danger and distress are standing at our doors ; it is time, therefore, to consider whether we are prepared to act our parts with patience and dignity. Whether we are ready to sustain

every thing which *power* can inflict rather than disgrace the cause in which we have embarked by a submission to base and servile motives.

The signs of the times must present, to every considerate person, an aspect as solemn and awful as the world ever witnessed. It is not, perhaps, hazarding too much, when we assert that the events of the present æra involve in them every thing that is important to the human race. That the termination will be favorable to the progress of civil and moral improvement is an expectation we have a right to form. But we have no reason to believe, or even to hope, that such improvement can be accomplished without many a sacrifice on the part of those who are willing to stand in the foremost ranks of opposition to the baneful influence of error. But if the line of duty and rectitude be in those ranks, we ought not to abandon the post in compli-
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ance with present ease and interest, nor be intimidated through the dread of man, It is our business to pursue what is right, and leave the event to him whose decisions are founded in equity,

We are not ignorant that some are already suffering for their attachment to principles which they believed would tend to the happiness of the world,—principles which some twelve years since would have led to *honors* instead of *exile*. But they repine not, they have confidence towards God, and their hope will endure to the end.* It may be reserved for

* A few days before this Sermon was delivered, Mr. THOMAS MUIR, the Rev. THOMAS FISCHE PALMER, Mr. WILLIAM SKIRVING, and Mr. MAURICE MARGAROT, sailed down the river for BOTANY BAY, pursuant to the sentence of the *High Court of Justiciary* in EDINBURGH. The offence proved upon them, appears to have been an active zeal for a reform in the Commons House of Parliament; a zeal which but a few years since introduced Mr Pitt, the Duke of Richmond, and others

for us to follow them in *similar*, or even *severer* trials ; if so, may we in that day enjoy the consolation which is only to be derived from an approving conscience.— May we at all times adapt our minds to the situation we are called to fill, and in

others into situations of the highest importance and responsibility in the country.

With Mr. Margat I was not in the smallest degree acquainted ; Mr. Skirving I had seen twice or thrice ; but the unexceptionable characters of the other gentlemen, together with the amiableness of their deportment, to which I had several times been a witness, impressed me with a deep sense of their integrity, of the purity of their intentions, and of the disinterestedness of their political exertions ; to which impressions must be attributed my attachment to their persons, and my zeal to render the inconveniences and hardships of a long and dreary voyage as few as possible ; and *not* to an approbation of the proceedings of the “ *British Convention*,” with which assembly neither Mr. Muir nor Mr. Palmer had the least connection, and with the transactions of which I was never acquainted till after the publication of the “ *Reports of the Secret Committee of the House of Commons*.”

the cheerful exercise of an humble submission to the Divine Will, and reliance on the Divine goodness, be contented with every dispensation of Providence ; in the full assurance that all things will ultimately end in good to those who fear God.

the cheerful exercise of an humble
mission to the Divine Will, and reliance
on the Divine goodness, accompanied with
every disposition of reverence; in the
full assurance that all things will
work out in good to those who love
God.

A P P E N D I X.

THE author of the preceding discourse, during a long and tedious imprisonment, had projected, and nearly completed, an appeal to his countrymen; respecting his political opinions and conduct. When he conceived this design, he supposed, that it would be the only method he should have of vindicating his principles, and of shewing to the satisfaction of his friends, that the motives by which he had been actuated, in his zeal to obtain a reform in the Commons' House of Parliament, were not inconsistent with the peace and good order of society.

Contrary to his expectations, a Bill of Indictment for HIGH TREASON has been preferred, and found against him; a public, and, he hopes, an impartial trial, will, therefore, render such an appeal unnecessary; the investigation which must then take place, will, of itself, be sufficient to do away those prejudices, which the bitterness of party has endeavoured to accumulate.

Or even supposing that the temper of the times precluded an impartial hearing, yet the present generation, with all its prepossessions, will pass away, and posterity, free from local partialities, will, unquestionably, from a faithful detail of every fact, form a just, and definitive sentence, both on the prisoners, and the prosecutors.

Animated with this hope, he cheerfully resigns to oblivion a scheme which he once thought himself, in justice to his own character, bound to execute. A more mature

deliberation has also convinced him, that a reform in the representation, depends less upon argument, than upon the result of the impending trials. Should their termination be *unfavourable*, the public may take a long farewell to every principal of reformation. Reason and truth, in that case, must make way for the operation of power.

The desire, which many individuals have expressed, of knowing the mode which has been pursued in the various stages of the present public prosecutions, may be a sufficient inducement to lay before the public at large, a brief narrative of the circumstances which have attended the apprehension and imprisonment of *one* of those confined in the TOWER. The facts, it is true, are *immediately* connected with the cases of a few individuals only. But it must be admitted, that what is applicable to those persons *now*, may, at no very remote distance of time, be interesting to others: and since there can be no security, that the proceedings for HIGH TREASON will terminate with the persons already in a state of accusation; the usual steps which are taken in the treatment of STATE PRISONERS, become of sufficient moment to engage the general attention.

The necessity of such a statement is more apparent, when it is considered, that transactions of this nature seldom happen in a free country. And it must rest with our countrymen, called upon as jurors, to determine whether such *general* charges, as those exhibited against the several prisoners now accused of High Treason, shall hereafter be sufficient to sacrifice at the shrine of power, the liberties, and the lives of Englishmen.

It is scarcely necessary to premise, that on Monday the 12th of May, 1794, early in the morning, Mr. THOMAS HARDY, the Secretary to the "*London Corresponding Society*," was arrested, and his papers seized by a warrant from Mr. Secretary Dundas on a charge of Treasonable Practices. On the same day Mr. DANIEL ADAMS, who had acted, for more than ten years, as Secretary

cretary to the "SOCIETY FOR CONSTITUTIONAL INFORMATION," was apprehended on a similar charge.

It was immediately rumoured, that other persons, connected with those societies, would be favoured with domiciliary visits of this nature, and that I must not expect to escape. Conscious of having never offended against the laws of my country, I treated the report in the same manner as I should have done any other in which I was not immediately concerned. I heard it, and repeated it among my friends; but continued undisturbed, in the exercise of my business, the remainder of that day, and the next, as if no such rumour had been spread.

On Wednesday about eight o'clock in the morning, while I was conversing with Lord Mahon and his two brothers, Mr. KING, the under Secretary of State, and Mr. Ross, one of his Majesty's messengers, were introduced to me, as having some private business to communicate. When the young gentlemen had left the room, Mr. Ross produced a warrant against me for "*Treasonable Practices*," by which he was authorized to seize my person, and all books and papers connected with the "*Society for Constitutional Information*," and the "*London Corresponding Society*." He demanded my keys, and after having searched my pockets and bed-chamber, Mr. KING and himself selected from my drawers and book-case whatever they pleased.

Among many other articles, which certainly did *not* come under the meaning of their warrant, they carried away with them the trial of Mr. WINTERBOTHAM; two copies of "*Mr. Holt's Vindication, &c.*" the trial of Mr. JOSEPH GERALD, entrusted to my care on the preceding evening; "*Peace and Reform*," by Mr. DANIEL STEWART; a pamphlet on the "*Union of Parties*," by Mr. BIGGE; with several other modern publications.

Between nine and ten I was taken in a coach to Mr. Ross's house, Charles Street, Westminster, where having breakfasted, he wished me to look over, and mark the papers and books which had been brought from my apartments; this I declined, as they had been given to the care of a servant, for some time, as soon as we arrived at his house.

At one o'clock I was ordered before the Privy Council, which was very fully attended ; among many others, there were the Lord Chancellor ; the Duke of Montrose ; Lord Hawkesbury ; the Earl of Chatham ; Lord Auckland ; the Marquis of Stafford ; Mr. Pitt ; Mr. Dundas ; the Attorney and Solicitor General.

During the space of about three quarters of an hour, an examination took place, of which the following, I believe, to be a correct account.

Mr. FAWKENER was Clerk of the Council.

Examination of JEREMIAH JOYCE before his Majesty's Most Honourable PRIVY COUNCIL,

May 14, 1794.

Mr. Fawkener. What is your name, Sir ?

A. Jeremiah Joyce.

Q. Where do you live ?

A. At Lord Stanhope's.

Q. What is your profession ?

A. I have the care of Lord Stanhope's two elder sons.

Q. Are you a member of the "*Society for Constitutional Information* ?"

A. Before I answer any other questions, I beg leave to inquire of your Lordships, whether I may be allowed the assistance of counsel ?

Mr. Dundas. Certainly not.

Mr. Joyce. I must, then, beg leave to decline answering any other questions. And I assure your Lordships that I do this out of no contempt for your Lordships authority ; but standing here an *accused person*, the laws of the country do not, I apprehend, require me to answer any interrogatories.

Mr. Dundas. YOU ARE NOT ACCUSED.

Mr. Joyce. I have seen a warrant which does accuse me.

Lord Loughborough. Mr. Fawkener, put the questions, and let Mr. Joyce refuse those he objects to.

Mr. Joyce. My Lord, I wish to decline answering *all* questions whatever, as by answering questions, in my situation, I conceive that I am injuring the constitution of my country.

Mr.

Mr. Dundas. You had better leave the constitution to take care of itself, and consider whether it will not be wise in you to answer the questions which are put to you.

Mr. Pitt. Mr. Joyce must know that every good subject will object to no question, which does not tend to criminate himself.

Mr. Joyce. I hope, and believe, Sir, that I have ever acted as a good subject.

I imagine, my Lords, the reason for which I have been brought here, is, that your Lordships have found my name in those books, (*pointing to the books belonging to the Society for Constitutional Information*) as having been nominated Secretary to a Committee of Correspondence. In order, therefore, to save your Lordships time, I beg leave to say, that I have never acted as Secretary, either directly, or indirectly.

Q. Did you accept the appointment as Secretary?

A. I decline answering that question.

Q. How was the appointment notified to you?

A. By conversation. I do not recollect by whom. It was not in writing.

Q. How long is it since you were appointed?

A. I do not know; perhaps three weeks, or a month; I should think not longer.

Q. You have not said whether you are a member of the "*Society for Constitutional Information*."

A. I must decline answering that question.

Lord Auckland. Does Mr. Joyce imagine that question will involve him in any guilt?

A. I am certain, my Lord, that no question can involve me in guilt. It can be no crime to be a Member of the Society, to which the DUKE of RICHMOND formerly belonged.

Q. Were you in the chair at the "*Society for Constitutional Information*," on the 11th of April? and did you at the same time make the following report from the chair? (See Appen. C. Reports of the Secret Committee, April 11, 1794.)

A. I decline answering that question also.

Q. Were you a steward to the Anniversary Dinner of the Society upon the 2d of May?

A. I

A. I decline answering this question.

Mr. Pitt. Can that question tend to criminate you ?

A. I imagine no guilt can attach to a person for being a steward to a public dinner.

Attorney General. Certainly not.

Mr. Pitt. Why then does Mr. Joyce refuse answering the question ?

A. As far as I am individually concerned, I could not have the smallest objection to avow it ; but the next question might be, Who were the other stewards ? to which, in honour, I could *not* reply.

Mr. Pitt. By this mode of conduct Mr. Joyce acts in a manner, very different from any other person standing in his situation.

Mr. Joyce. I am sorry for it ; but I do not think it right to set a *precedent* of an *accused man* answering any questions. This is my only reason.

Mr. Pitt. Do you know this letter ? *

A. I decline answering that question.

Lord Loughborough. Let Mr. Joyce read it himself, (*the letter given to him.*)

Q. Do you know that letter, Sir ?

A. I must decline giving any answer to that question.

Lord Loughborough. Does Mr. Joyce know what the latter part of that letter *may* mean ?

A. The meaning *may* be perfectly simple, and perfectly innocent.

Mr. Dundas. He ought to be told the consequences.

Lord Loughborough. Mr. Joyce ought to know that he stands upon the brink of —, and therefore, in justice to himself, he will answer whether this letter is his, or not ?

A. I must decline answering this and all other questions, for the reason already stated.

* The following is, I think, an accurate copy of the letter alluded to :

DEAR CITIZEN,

This morning, at six o'clock, Citizen Hardy was arrested by an order from the Secretary of State. They took every thing they could lay their hands on. — Query, Is it possible to be ready by Thursday next ?

J. H. Tooke, Esq.
Wimbledon.

Yours, J. JOYCE.

Mr. Pitt,

Mr. Pitt. It is not our business to advise Mr. Joyce ; but he should well consider, whether, for his own sake, he should not answer this question.

A. I much doubt, whether, at this time, it be prudent in any man to acknowledge his own hand-writing, as some things have lately been punished, which, ten or twelve years back, would have been esteemed highly meritorious.*

Mr. Dundas. And what at *that time* might be meritorious, may *now* deserve punishment.

A. It may be so ; but I do not understand it.

Lord Loughborough. If Mr. Joyce will not answer the questions which are put to him, he must withdraw. †

With-

* This answer was a direct allusion to the case of Mr. HOLT, who for reprinting an Address originally published by the Associations, of which Mr. Pitt and the Duke of Richmond were members, was sentenced to two years imprisonment in Newgate, and a heavy fine.

See a very spirited pamphlet, entitled, "A Vindication of the Principles, &c. of the printer of the Newark Herald, by Daniel Holt."

† A *close* imprisonment of six months has not induced me to regret my conduct before the Privy Council. To submit to a series of interrogatories where there is *no specific charge, nor even accusation*, is tamely to surrender a right, which no power can wrest from the meanest individual. Many illustrious characters have cheerfully suffered every oppression rather than be the means of introducing a system by which arbitrary governments are sustained.

Several of my fellow prisoners refused to be interrogated upon the same principle. There is no apology necessary for introducing in this place the examination of Mr. Bonney, a gentleman of professional and irreproachable character; of manners the most mild and inoffensive; firmly attached to the constitution of the country, and against whom it were impossible to adduce even a *suspicion* of violence, much less a charge of TREASON.

MR. BONNEY'S EXAMINATION.

On Friday night at Eleven o'Clock, Mr. BONNEY was taken before the Privy Council, when the following conversation took place:

Mr. Reeves. What is your Christian name ?

Mr. Bonney. Sir, I am brought here on a warrant, which I suppose expresses my description. It is, however, of no importance, my name is John Augustus.

Mr. Sec. Dundas. Mr. Bonney, you are brought here on a warrant charged with Treasonable Practices, there having been many Seditious Meetings and Resolutions of the Constitutional and Corresponding Societies, relative to the Meeting of a Convention.

W

Withdrawing accordingly into an antichamber, I waited till five o'clock, when Mr. Fawkeners informed me

We understand you are a Member of the Constitutional Society, and indeed an active one; you, therefore, are brought here to be examined, that you may clear yourself from the suspicions against you. The Solicitor General will ask you such questions as may be necessary.

Mr. Bonney. Sir, you will give me leave to make a few observations. I believe I shall be able to shorten our business very much. It is now twenty-four hours since I was taken from my family upon a warrant, which I protest I do not clearly understand. I am ordered by it to be apprehended for Treasonable Practices. What these words mean I cannot exactly make out. There are two explanations which it has struck my mind may be applied to them---Treasonable Practices may be intended to mean the practice of Treason---namely, Treason itself---or it may mean Seditious Practices, which must tend to Treason;---it is immaterial to me at present which of these two, in the explanation you put upon the words, for my answer to the charge is the same in both cases. I declare to you, Sir, I declare to you, my Lords, who are appointed to sit here and guard the welfare of your Country, and to God; that I never have been guilty of any Treasonable Practices; that I do not know of any; for if I did, and had not revealed them, I know I should have been equally guilty; nor have I ever been present at any Treasonable Practices whatever. You have now, my Lords, my most solemn assertion against the charge made against me by this warrant, which is the only charge against me; for upon the face of the warrant there is no appearance of any other evidence to support the charge. It is not stated in the warrant by whom I am charged, or that there is any charge at all against me. Your Lordships have indeed other means of evidence; my Papers are in your hands, but they, I believe, can testify nothing against me. You may have had witnesses before you, but if they have alledged this charge, they must be false witnesses. It is for you, however, to consider what weight is to be given to their testimony, and we are then at issue. If your Lordships are in possession of any evidence which can justify your committing me, I intreat your Lordships to do it; if, on the other hand, you have no such evidence, I require, I demand, of your Lordships to discharge me. I wish you to believe it my intention to pay your Lordships every respect which a man of honour and a gentleman ought to shew to persons in your situation; but I feel myself bound, especially in these strange times, to pay some respect to my own honour and my own feelings, and I cannot, on a charge thus brought forward, give an answer to any question that may be put to me.

Mr. Dundas. It is an indulgence to bring persons here who are charged with these offences, to give them an opportunity to clear themselves from suspicion before they are committed; if you do not choose to be examined, you will stand in the same situation as if you had not been brought here.

me it was their Lordship's pleasure that I should remain in the custody of Mr. Ross until further orders, during which time I was to have no communication with any person, nor the use of pen, ink, or paper. On Thursday I was again ordered to attend at the Council Chamber, where I waited nearly six hours without any farther hearing. Friday, Saturday, Sunday, and part of Monday, I spent at Mr. Ross's, during which time no friend but my sister was permitted to see me. I signified an earnest desire that I might be indulged with the sight of Lord Mahon, and his brother, concluding, from their tender age, that no objection could have been made; in this I was mistaken, being informed that I could have no manner of communication with any part of the family of Earl Stanhope.

About two o'clock on Monday, the 19th of May, the Lords of the Privy Council sent for Mr. Ross, who very soon returned with a coach, when he informed me I must go with him: I inquired to what place? He replied, he was not permitted to tell me.

We left Charles-street without delay, and on the road I requested him to shew me the warrant, by which he was removing me from his house; this, in conformity to

Mr. Bonney. That is my wish, I desire to be committed, if you are in possession of any evidence that will warrant you in your own minds to commit me; if not, I expect to be discharged.

Mr. Dundas. As to what you say about being committed or discharged, if you will not answer our questions, I do not see how we can discharge you; I understand you, that you will not answer any questions.

Mr. Bonney. Certainly I will not, Sir. It would be absurd in me to attempt to clear myself from charges which I have never heard, and which are supported by evidence (if evidence is before you) that I am unacquainted with. I am solicitous to bring the matter to an issue, for it is a great inconvenience (I do not mean to myself, for my own personal inconvenience I care not) but to many persons, with the care of whose concerns I am entrusted in the way of my profession, that I am kept here a prisoner, and I wish you to come to a decision about me, that I may arrange the future management of their concerns.

Mr. Bonney was desired to withdraw, and, in a few minutes, the Solicitor to the Treasury informed him, that he must continue in custody of the Messenger, and desired that every possible accommodation might be given him. He was then taken to Webbe's Hotel, Covent Garden, and committed on the same day with other prisoners, to the Tower.

his instructions, he positively refused. At length we arrived at the TOWER GATE, when, it being useless any longer to affect mystery, he said he was to commit me to the custody of the Governor of the TOWER.

The following is a copy of the warrant, which I afterwards obtained from the Gentleman Jailor of that fortress:

“ These are, in his Majesty’s name, to authorise and
 “ require you to receive into your custody the body of
 “ the Reverend Jeremiah Joyce, herewith sent you for
 “ High Treason; and you are to keep him safe and
 “ close until he shall be delivered by due course of law,
 “ and for so doing this shall be your sufficient warrant.
 “ From the Council Chamber at Whitehall, this 19th
 “ day of May, 1794.

“ To our very good Lord the Marquis
 “ Cornwallis, Chief Governor of the
 “ Tower of London, or to his Deputy.”

LOUGHBOROUGH, C.	} Signed	GRENVILLE,
DORSET,		AMHERST,
MONTROSE,		HAWKESBURY,
SALISBURY,		AUKLAND,
CARLISLE,		W. PITT,
CHATHAM,		H. DUNDAS,
CAMDEN,		R. P. ARDEN,
MORNINGTON,		S. DOUGLAS.

At four o’clock in the afternoon, I was consigned to the care of two WARDERS,* at the Yeoman Porter’s house, whose written orders were, that,

* The WARDERS are persons appointed to shew the Armouries, Jewel Office, and other curiosities in the Tower. They have also the charge of persons confined for state offences, for which each warder is allowed 17s. per week by government. The warder is not permitted to leave his prisoner by day or by night, without being first relieved. To each prisoner is also appointed a soldier to guard the outside of the door, as the Warder is guardian within. Every evening the Gentleman Jailor attends to lock up the warders and prisoners; and repeats his visits in the morning to open the door, and see that all is safe, of which he makes his daily report to the Governor.

Lodging is provided for each state prisoner at one guinea per week, paid by government, who also make a weekly allowance to the prisoner, for his board, according to his rank in life. To the persons now confined in the Tower 13s. 4d. is regularly paid every Monday morning.

“ The

“ The several prisoners now in the Tower, confined
 “ on a charge of High Treason, are not allowed commu-
 “ nication with any person, without an order from his
 “ Majesty’s most honourable Privy Council, notified to
 “ the officer commanding in the Tower, nor is pen, ink,
 “ paper, books, or newspapers to be permitted the pri-
 “ soners, without a special order.”

“ Signed J. YORKE.”

“ May 20, 1794.”

By application to the Privy Council, books, pens, ink, paper, and newspapers, were allowed under certain restrictions, and some of my relations were admitted to visit me twice a week, for two hours each time, in the presence of the Gentleman Jailor, or his deputy.

After eight days residence at the Yeoman Porter’s, I was removed to one of the TOWERS, which was originally intended, and frequently made use of, as a prison house. In this situation my window commanded the Tower-wharf, which certainly possessed many advantages, but, at the same time, subjected me, in the early part of my imprisonment, to the grossest insults from the passers. The epithets of *Jacobin*, *Democrat*, *King-killer*, with others, in the most disgusting and indecent language, were very liberally applied. This, however, gradually subsided, when instead of outrage, the spectators evidently appeared to consider me rather an object of pity.

In a few weeks I obtained the indulgence of walking upon the *leads* of the house, where I not only enjoyed all the advantages of the refreshing breezes from the Thames, but had also the benefit of exercise and amusement, which a small garden could afford.

Towards the end of July, application was made to the Lords of the Council, that I might be admitted to bail; it being well known that several persons connected with the Societies, and who had been arrested by warrants for *High Treason*, were at liberty, either on their own recognizance, or by the surety of their friends. To this request the Privy Council did not condescend to make any answer.

My brother, to whom I am under the greatest obligations through the whole of my imprisonment, immediately requested for me the liberty of walking within the

circuit of the Tower, which was, in a few days, granted to me, and all the prisoners, with the strictest injunctions that they should not be permitted to speak to each other, nor to any person, excepting the Warders who attended us.*

I should not feel satisfied in concluding this narrative, without adding, that from COLONEL YORKE, the Governor of the Tower, we received every indulgence, of which close imprisonment would admit.

I shall now detain the reader while I make a few general observations on my own political conduct.

The principles of freedom which characterized our fore-fathers, are certainly not of the order of the day. The doctrines which seated the Prince of Orange on the British Throne, and which have secured the crown to the present reigning family, are not only *unfashionable*, but have, in some instances, been punished with unexampled rigour.†

* Copy of the Orders of his Majesty's most Honourable Privy Council, given at the Council Chamber, Whitehall, the 30th of July, 1794.

" It is this day ordered by their Lordships, that the Governor, or Deputy Governor, of his Majesty's Tower of London, do permit the prisoners, now in the said Tower, to walk occasionally upon the parade, or the ramparts, or some other convenient place, within the circuit of the said Tower; at such times as the Governor, or Deputy Governor, shall appoint, provided they be attended each of them by a warder, and not suffered, without special order, to speak to one another, or with any other person, than the warder so appointed to attend them."

Orders for the Warders, August 4, 1794.

" The warders attending on the state prisoners are desired to pay the most particular attention to the orders of his Majesty's most honourable Privy Council of the 30th of last month, and that no one may plead want of proper information, the Yeoman Porter, in the presence of the Gentleman Jailor, is to read the order every Monday morning to the warders before they are put upon duty with the prisoners. The warders may be assured any neglect of duty in their attendance, will not be passed over. In walking out with them, they are not to go into any house either inhabited, or empty, nor any of the armories, and that they return to their lodgings at retreat beating."

By order of Col. YORKE, Deputy Governor of the Tower.

† The reader is particularly referred to the Sermons and Trials of the Rev. Wm. Winterbotham.

To

To these principles, as those upon which all just government is founded, I have never scrupled to avow an open attachment ;—an attachment which is not the effect of sudden impressions, but the consequence of instructions which I imbibed in early youth. I can remember nothing of earlier date than the honest indignation of a late highly respected parent, against the measures taken to enslave our brethren across the Atlantic. From him I learned to consider the cause of America, as the cause of MAN.

His gratitude to the opposers of that unnatural and malignant war was unbounded. The names of CHATHAM, CAMDEN, and their co-adjutors, (the Jacobins of that day) were dear to his heart, and the continual theme of his praise.

From that period, then, I may date my attachment to the principles of freedom ; it increased in proportion to my years ; nor can I call to my recollection a moment in my life, when my feelings were not abhorrent of arbitrary power, and the means by which it is supported. This being the case, it will not appear strange, that, at a period when the discussions on the subject of Civil Liberty became almost universal, my attention should be forcibly drawn to the point in dispute. Sullen, indeed, must be the disposition of that man, who can stand unmoved amidst the discordant and clashing opinions which are the subjects of debate in the present day.

To the sound of Freedom's voice my heart always vibrated ; and, imagining that the constitution of my country was built upon the generous Principles of Liberty, and that this was still the land for free inquiry, I never hesitated to avow with frankness and boldness, all my political opinions.

What I felt myself, I thought it my duty to make others feel ; I endeavoured, therefore, to diffuse constitutional knowledge among my fellow citizens. And the more effectually to do this, I joined the SOCIETY FOR CONSTITUTIONAL INFORMATION, the publications of which had been put into my hands, and to the principles of which I most cordially assented.

Considering how much abuse has been heaped upon that Association, it may not be improper to insert an extract from their first report.

“ In

“ In the venerable Constitution handed down to us
 “ through a long succession of ages, this is the basis and
 “ vital principle, LAWS TO BIND ALL, MUST BE AS-
 “ SSENTED TO BY ALL.”

“ As every Englishman has an equal inheritance in
 “ those Laws, and that Constitution which has been pro-
 “ vided for their defence, it is, therefore, necessary that
 “ every Englishman should know *what that Constitution*
 “ *is ; when it is safe ; and when it is endangered.*”

“ To diffuse this knowledge universally through the
 “ realm, to circulate it through every village and hamlet,
 “ and even to introduce it into the humble dwelling of
 “ the cottager, is the wish and the hope of this Society.
 “ They trust it is a wish that will be approved by all good
 “ men, and that it is a hope not ill-founded in a country
 “ whose Love of Liberty is its characteristic ; and where
 “ every thing generous and in favour of that Liberty, is
 “ congenial with the warmest feelings of the People.”

To promote Constitutional Knowledge, then, among
 their countrymen, appears to have been the great object
 of this Society in its institution. And if the social
 compact be intended for the benefit of *all*, without distinc-
 tion of rank, the human mind cannot imagine an object
 of higher importance, than that intended by the “ So-
 “ CIETY FOR CONSTITUTIONAL INFORMATION.”

It was reserved for the author of the “ *Reflections*,”* to
 vilify and calumniate the principle, which delights in the
 diffusion of the blessings of knowledge, among the lower,
 and more numerous ranks of society. Perverted must be
 his mind, who can suppose a man less fitted for the *duties*
 of life, by being able to comprehend the *rights* to which
 he has a claim. In every situation, he who knows *what*,
 and *where* his interest is, will be careful to pursue and pro-
 mote it, by every mean in his power. Let him feel the
 importance and advantages which result from the Laws
 and Constitution of his country, and he will have the
 strongest motives to obey the one, and defend the other.
 Let him but exercise his reason and understanding, in
 matters of national concern, and he will enjoy a satisfac-
 tion in submitting to the authority of the Law. Instead
 of opposing, he will respect and venerate the powers

* Mr. Burke.

which hold the reins of government, as necessary to secure the general happiness.

A diffusion of Political Knowledge, then, appears to be an object of the utmost importance, in securing the stability of all good governments.—To pursue these reflections farther, would have the appearance of a defence of my own conduct, or that of the Society of which I was a member, on which I do *not* mean to enter. An impartial investigation by a Jury of the Country will, I doubt not, do ample justice to both.

As this narrative is drawn up previously to, and intended for publication immediately after, my trial, I have endeavoured to render it as free as possible from any observations which might tend to bias the public opinion. The facts are stated without comment. Many circumstances are omitted, which tended to aggravate the rigour of close imprisonment; being anxious only to exhibit the general outlines of those steps which have been taken in the present Prosecutions for High Treason.

Oct. 21. 1794.

To what was written in the Tower should be added, that late in the evening of the 23d of October, information was given to the prisoners that on the next day they would be removed to the jail of Newgate. Accordingly at eight o'clock in the morning of the 24th, the Sheriffs, attended by the City-marshals, constables, &c. came to the Tower, and demanded by a writ of habeas corpus, the bodies of Tho. Hardy, John Horne Tooke, John Augustus Bonney, Steward Kyd, Jeremiah Joyce, John Richter, and John Thelwall, who being escorted to the outer gate by a guard of soldiers, were delivered by the Governor of the Tower to the custody of Mr. Sheriff Eamer and Mr. Sheriff Burnett, upon receiving proper receipts. About ten o'clock they were each provided with separate rooms in Newgate, which were very inferior to those in the Tower.

On the 25th, the persons above named, together with Tho. Holcroft and John Baxter, were taken to the Sessions house in the Old Bailey, and arraigned upon one indictment, copies of which had been previously delivered to each of them; to which, after a few observations, they all pleaded *Not guilty*, and put themselves on their country for trial.

The

The trial of Mr. Hardy commenced on Tuesday, Oct. 28, and, contrary to the custom in criminal cases, continued, with adjournments, until Nov. 5, when he was acquitted. The Court then adjourned to the 17th of Nov. when the Trial of Mr. Tooke commenced, which was concluded at a quarter past eight in the evening of the 22d, with the verdict of NOT GUILTY. "The burst of exclamation that took place in the Court, upon this verdict, and which the judges neither tried to repress or reprove, was the signal of acquittal to the multitudes without. A sympathetic shout broke from the mass of the people, which was caught and echoed to every part of the metropolis in an instant. No telegraph—no artificial organ could convey the news with the electrical velocity of their enthusiasm. It was known at the remotest corners of the town in a minute after the event, and the satisfaction was as general, as the interest which was felt in the cause." *Morn. Chron. Nov. 24, 1794.*

In the trial of Mr. Tooke was given by Mr. Sharp a full explanation of the intercepted letter inserted page 38 of this Appendix. By which it appeared that the meaning of the query was both "*simple and innocent*," alluding merely to a list of sine-cures which had been engrossed by the Minister and his friends; and which Mr. Tooke was to have collected from the Red Book.

The Lord Chief Justice seemed to doubt, whether Mr. Sharp's explanation was sufficient to account for the language of the letter. The stile in which it was written must be confessed to have been careless in the extreme; but it should be remembered, that it was written in the confidence of friendship, and it evidently alluded to something which had been previously agreed on. And though the assertions of a person accused and indicted, can have but little weight, yet I pledge myself, that, on my own trial, for which I am anxiously waiting, the most satisfactory evidence shall be adduced to demonstrate that the query referred to nothing but the written list of sinecures, which Mr. Tooke had promised to collect and arrange.

State Side, Newgate,

Nov. 23, 1794.

F I N I S.

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